1: Holmberg--75 (1941-42) 1950 Siriono
753

"The Siriono appear to have made the connection between contact with feces and such ailments as hookworm and dysentery."

1: Holmberg--86 (1941-42) 1950 Siriono
116, 753

"Knowledge of disease and medicine is not extensive. While a theory of natural causation is recognized with respect to such minor ailments as wounds, burns, and stomach trouble, the majority of maladies, as well as accidents, are thought to be caused by evil spirits called abačikwaia. These spirits enter the mouth or nose when a person is sleeping (especially when he is snoring) and settle in the regions where the pain is felt."

1: Holmberg--86 [2] (1941-42) 1950 Siriono
116, 753, 774, 828

"In a confused sense there is also a belief that disease is caused by the absence of soul. A person's soul may leave his body while he is dreaming, and if it does much wandering during the night, he is apt to be tired and ill the following day. Informants frequently told me that they were ill because their souls had been 'hunting' or 'walking' the night before."

1: Holmberg--86 [3] (1941-42) 1950 Siriono
116, 753

"The violation of taboos, too, especially food taboos, may be regarded as one of the principal causes of disease. The conditions following a breach of tribal custom are particularly favorable for the entrance into the body of the innumerable evil spirits which are ever present in nature."

1: Holmberg--86 [7] (1941-42) 1950 Siriono
116, 152, 753

"One of the principal signs of illness, apart from the pain that accompanies it, is the loss of appetite. When people cannot eat, they are believed to be very ill. If a person does not eat for several days, it is regarded as a sure sign that he will die. For this reason, patients never diet when they are ill. The anxiety based probably on the drive of hunger is sufficiently detrimental to them. In several such instances which I observed, people actually ate themselves to death."

1: Holmberg--86-87 (1941-42) 1950 Siriono
116, 753, 159

"While I was at Casarabe, Téko became sick with dysenterylike infection of the stomach. His illness coincided with the season of maturity of the wild fruit coquino, which is greatly relished by the Siriono. In view of the nature of his illness, I suggested to Téko that he refrain from eating this fruit for several days because of the acid which it contains, often highly irritating to the stomach when eaten in large quantities. But my words had no effect. His relatives collected huge quantities of coquino during the day and brought Téko large baskets of them every night on their return from the forest. In spite of terrific stomach pains and diarrhea, he managed to eat as many as a hundred of these fruits (each one about the size of a large plum) each night, thus irritating his otherwise painful condition. After several days of such a diet, he finally expired one morning, but not without having eaten a full basket of these fruits the night before. Until his death his prognosis had been good, according to [87] native theory, because he had been able to eat."

1: Holmberg--88-89 (1941-42) 1950 Siriono
753

"It had been ill for about 3 days with a stomach ailment, caused, according to the mother, by an [89] evil spirit."

1: Holmberg--89 (1941-42) 1950 Siriono
753

"On one occasion I walked into the house and found Nyéka, a son-in-law of the deceased Embutándu, 'sick in the chest.' He told me that he had an abačikwaia (evil spirit) in his chest which was causing him great pain."